THE HISTORY OF MODERATION;

OR, THE

Life, Death and Resurrection OF MODERATION:

TOGETHER WITH

Her Nativity, Country, Pedigree, Kinred, Character, Friends, and also her Enemies.

Tam prodesse velit, quam delectare.——
Nec prodesse sibi, sed pluribus.——
Immoderata ruunt, sed moderata fruunt.

Let your moderation be known to all men, the Lord is at hand, Phil. 4. 5.

Written by *Hesychius Pamphilus*: And now faithfully translated out of the Original.

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300481

TO HIS
HONOURED FRIENDS
T. E. J. B. and *H. S.*
ESQUIRES,

The Tranſlatour wiſheth all Health.

Gentlemen,

I Find this follow-ing diſcourſe was written many a day ago by *Heſychius*

Pamphilus, in the native Language of *Feliciana* (a Language peculiar to that Iſland.) And becauſe there are not many Copies of it, and the Language it ſelf not much underſtood, but by ſuch as have been bred and born in that Iſland, or have travelled thither, I thought good to tranſlate it for the common benefit or delight of our Country-men.

The

The Story is not long, and in ſome things parallel to our preſent times, therefore did I judge the Tranſlation more ſeaſonable. If any reap either benefit or delight by reading of it, I reckon my pains more then requited. And for your ſelves, Gentlemen, if you ſhall pleaſe to own it as a teſtimony of ſingular reſpect to you (after that to the Publick) I ſhall ſuper-

add that to the other Engagements upon him, who is,

Gentlemen,

Yours to serve you,

N. S.

THE

THE EPISTLE TO THE READER.

TO *the* Courteous *or* Curious *Reader*, all Moderation. *The like to all by-ſtanders,*

Hearers, Examiners, and Censurers of this discourse; and but one thing more, viz. To make this your Moderation known to all men, (*'tis* Apostolical) *that with whomsoever you converse, you commend, promote, propagate and countenance it; then have I as many* Licensers (*as I need;*) *so many* Readers, *so many* Licensers, *who though they subscribe not to the* Letter, *yet do concur with*

with the Spirit *of this Treatise. Then what happy Times! no more Swords, but Plough-shares; nor Spears, but Pruning-hooks; then no more jars, divisions, dissentions, schisms, or heart-burnings, but* the voice of the Turtle shall be heard in our Land, *and* the unity of the Spirit in the bond of peace in the Church.

Then shall you not need to enquire where Feliciana

is,

is, we ſhall have it here:

Eſt hic, eſt Ulubris, animus ſi te non deficit æquus.

Nor yet to enquire what this Heſychius Pamphilus *was, for I can promiſe for him, being in my younger dayes as well acquainted with his Spirit and Temper as any one. That he was one who would not willingly offend any one, no not the worſt*

Sons

Sons of Diſobedience *here ſpoken of, but to deſire they might all be reduced to* the wiſdom of the Juſt: *And that by* Diſobedience *here deſcribed, be meant not any who in* controverted Points *do ſoberly and peaceably diſſent,*

Omnes hic veniam petimuſq; damuſq; viciſſim.

But only ſuch as are diſturbers

sturbers of the Civil Peace; *and for such*, Moderation *her self hath not a word to say, but hath in readiness the* weapons of her warfare, to revenge *all such* Disobedience.

Nor did he in speaking of Extremity, Politicus, *or any other, intend any reflexion upon any particular Person or Persons whatsoever, but had the same design with the wise* Tekoites, *who*

fetcht

fetcht about a form of words, *in a* Parabolical *ſtrain, only to* reduce the Lords baniſhed, *and to prevent the putting out the* Coal of Iſrael, *the Sacred Coal of Religion and Peace.*

Now Reader, if thou careſt neither for Heſychius, *nor* Pamphilus, *nor the* Tranſlator *neither, if thou art but for* Moderation, *I have enough, and ſhall love thee, and thank thee, yea,*

give

give thee the publick thanks of the Nation.

And then have a Commiſſion to invite *thee to a meeting with ſome of* Moderations *Friends, to congratulate her* up-riſing, *and the hopes of her* Churching *in due time, where we ſhall be* merry, *and more then that*, thankful; *and the* Diſhes *we ſhall provide are but two* great ſtanding Diſhes; *the one, the* largeſt

that

that can be, *of the greateſt* thankfulneſs *to Almighty God for his Mercy; and, the other, as near that* as may be, *of heartieſt thanks to his Majeſty, for his Gracious Indulgence, and Royal Clemency; and after both, one ſober draught in a* friendly Cup, *called* Poculum Charitatis, *which we deſire may go round the whole Nation.*

Now

Now, Reader, go on, or farewel.

Thine

N. S.

THE

THE HISTORY OF MODERATION.

CHAP. I.

The Country, Pedigree, Parentage, Kinred and Acquaintance of Moderation.

MODERATION, howsoever she hath of later dayes lived obscurely, as a *Stranger* to most Nations of the Earth, and altogether unknown

to not a few, is *descended* of a very ancient and honourable *Family*, famous for their Piety and Loyalty; She came out of the *holy Land*, was born at *Arimathea*, of the most Honourable Family in that City, and of the *Senatorian* Dignity.

A Family which brought forth more *Saints* then all the world besides; all the holy *Prophets* of old, and the blessed *Apostles*, sprang out of it; and very near in bloud she was, and intimately acquainted with those many Worthies famed in ancient Story, whose Race is almost wholly worn out since, to wit, famous *Urban*, *Pudens*, *Clemens*, *Justus*, *Aristobulus* (an excellent Statesman and a Privy Councellour) *Aristarchus* (a great and gracious Prince) and *Fortunatus* (a happy and experienced General) Saints all in the Primitive *Calender*: As also with those of her own Sex, the Lady *Dorcas*, the *Lady Elect*, and her *Sister Elect* (whose names I do not now remember) so well known, and so much honoured by the beloved Disciple, and

and Saint *Lydia*, Saint *Priſcilla*, Saint *Dumaris*, Saint *Tryphena*, and her Siſter Saint *Tryphoſa*, and Saint *Claudia* (ſuppoſed to be our Country-woman:) But all of them unqueſtioned Saints in the firſt Primitive Calender, before any of thoſe were *Canonized*, whoſe names fill up our preſent Calenders.

Many great Perſonages beſides deſired acquaintance with her, and ſome claimed Kinred of her; as firſt the Lady *Pilate*, but it was afar off, who privately ſent word to the Lord *Deputy* her Husband, ſitting *Preſident* in the *High Court of Juſtice* (as then called) that he ſhould in no hand proceed to the condemnation of the Priſoner then at the Bar, whatſoever ſhould come of it, though he loſt his place upon it.

And King *Agrippa*, who was much further off, who though he fouly diſliked the bandying againſt *Moderation*, yet he ſpake but one word, and that but faintly, in favour of the cauſe, and was but *almoſt perſwaded* to counte-

nance it. Doctor *Gamaliel* was the neareſt of the three, and ſpake more in her behalf, to ſtop the further proſecution againſt her for a time, and ſo did help her out.

But *Tertullus* the *Sollicitor*, was a a peſtilent Adverſary (whether, as one ſaid, *Avaritiæ magis quam malitiæ cauſa*, I will not determine) and he ſpent all his Oratory and Rhetorick to make her as black and odious as he could.

The place of her birth was *Arimathea* (as I ſaid before) and is the ſame with that which was called *Ramah* of old, where was the firſt *Academy* of Divine Students, and the ancienteſt *Colledge* that was for the ſons of the Prophets, whereof *Samuel* was *Preſident*; and the ſelf ſame City, where before him *Deborah*, that renowned Princeſs, and firſt *Queen Regent*, kept her Court. There was ſhe born.

Her Fathers name was *Seignior Gravity*: Her Mothers, Matron *Sagacity* (a Woman of few words, but great underſtanding.) And a happy Couple

ple they were, and of ancient and honourable Extractions. *Gravity's* Father was a Grandee of State, an Honourable Privy Counſellor, lived and dyed at *Arimathea*, his name *Joſeph*, whoſe Genealogy may be fetcht from the *Second Adam*, it was ſo high, ſo holy, and ſo ancient; his Father *Ben Hagios*, ſirnamed *Bar-Jonah*, he the Son of *David*, he the Son of *Abraham*, he the Son of *Noah*, he the Son of *Enoch*, he the Son of *Seth*, he the Son of *Adam the Second*, he the undoubted *Son of God, and the firſt-born of every Creature.*

He it was that in open Court, when that firſt High Court of *Injuſtice* was ſet to arraign and condemn the moſt Innocent Perſon that ever was, and their Sacred Soveraign beſides, *the Lords Annointed*, perſwaded and preſſed, with all his might, to ſtay that bloudy Sentence from being pronounced and executed, which, as he then told them, might ſooner be *repented then recalled*, and would ſet all the Nation a bleeding; and when he ſaw he

could not be heard; he entred his *Proteſtation*, aroſe from the Bench, and withdrew with much deteſtation from their Aſſembly, with whom he would not have his *Honour united*, nor his Loyalty and Conſcience ſtained.

Sagacity's Anceſtors were Churchmen; ſome of them had been preſent at the firſt and beſt *Synod* that ever was called together, met purpoſely for *Accommodation*, where all unanimouſly voted no *Impoſition* of things burdenſom to Conſcience, and agreed to paſs a very few *Canons*, enjoyning only ſome *things neceſſary*, whereby the Peace of the Church was then happily ſettled.

The Children did not at all degenerate from their Parents, but as they had been vertuouſly brought up, ſo they lived together as ſweetly, not being married till of full age, and good underſtanding; and as their Fathers had been, each of them, the glory of their reſpective Profeſſions, ſo were the Children the glory

glory and joy of their *Parents*.

But it happening after a certain time, that *Perſecution waſting* on the one hand, and *deſolating Armies* on the other over-running all, their Native Country grew *too hot* for them to abide in: Therefore were they forced to ſeek out ſome more ſafe and quiet habitation; and having travelled many Countries, but finding no ſuch, where they might quietly ſettle, they came at laſt to a certain *Iſland*, called *Feliciana*, by others corruptly, *Elyſiana*; an Iſland neareſt the *Æquator* of any other, yet not under the *Equinoctial line*; that being an errour which our times have corrected, the *juſt Æquator* not being where *dayes* and *nights* are of equal length, but where the Inhabitants minds and ſpirits are equally affected each to other, therefore by ſome called the *Æqui-animal*, or *Æqui-amicitial* line, by others the *Æqui-ſcriptural* line, more eaſie to be found in the new *Cœleſtial* Globe, then in the old *Terreſtrial*; there did they plant themſelves and

their Family. A very fertile Iſle it is, and ſeated in a moſt *temperate* Clime, there being no *extremity* of heat or cold; bleſſed with a happy Government and Laws, ſquared many of them to a Conformity to Divine Precepts, others ſuited to the condition of the people, in order to publick good: No where is a *Deity* more honoured, a Prince more beloved, a people more happy, and peaceably diſpoſed. There they uſually live to a great age, and in much health and plenty, and dye not till they are full of dayes. The temperateneſs of the Clime may be eaſily conjectured, if you conſider the ſcituation of it, it being ſeated juſt in the very *middle Degree* of *Latitude*, and in the very utmoſt and moſt remote degree of *Longitude* from the *Meridian* of *Rome.*

Thither, I ſay, came this Family, and there ſeated themſelves, and there had they the Children which they had, of whom we ſhall ſpeak; whoſe Hiſtory being many a day ago written in the native Language of that Iſland, is here

here transcribed and translated out of the Original, for the benefit or delight of our own Country.

CHAP. II.

Of the two Brethren of Moderation.

THe Parents had but a few Children, though they lived long together, to a great age; never had but two Sons (and they Twins) and one only Daughter, of whom this Discourse chiefly relates. The name of the elder was *Philodike*, or Love-Justice, a rare Patriot, and excellent Statesman: of the other *Philotheos*, a true friend to Religion, and as eminent a Clergy-man.

They were Twins, as I said, and so alike, that you could not know the one from the other: Both were nur-

sed

ſed by their own Mother *Sagacity*, of like feature, ſtature and diſpoſition; alwayes bred up together, equally beloved of their Parents, and (which is rare to be found among Brethren in theſe dayes) no emulation or unkindneſs in the earth, but alwayes intire love and firm agreement to their dying day; whatſoever pleaſed or diſpleaſed the one, did the ſame to the other; they both joyed and grieved together, liked and diſliked alike, by a ſtrange and rare ſimpathy of nature and affection: They lived both to be good old men, and dyed both together, immediately after their Siſter *Moderation* (even the ſelf-ſame Day) and all three buryed in one and the ſame Grave.

The Mother, if ſhe might have had the name, would have had the elder called *Philotheos*, and bred a *Divine*, becauſe her father was ſo; but her Husband perſwaded her, and ſhe preſently yielded to have the younger ſo called, adding withall, that it could be no diſparagement to him, to have the elder

elder called *Philodike*, for otherwiſe, ſaid he again, it were but ſmall honour or comfort to me, to give the name of Religion and Love to God, if there were not firſt had a reſpect to Juſtice and Righteouſneſs.

But it made no matter which was which, for not only their age, habit and complexion were alike, but their diſpoſition too, ſo that you had not been much miſtaken, or at all called them out of their names, if you had called either of them *Philodike*, or *Philotheos*; for *Philodike*, the Lover of Juſtice, was as true a Friend to Religion as *Philotheos* himſelf was; and *Philotheos*, the Lover of God and Religion, was as much for Juſtice and Righteouſneſs as his Brother was.

CHAP.

CHAP. III.

The Birth and Breeding of Moderation.

THey had but one Sister between them, her name was *Moderation* (born to her Parents when they were well in years:) And she bred up at home, and nursed by her Mother *Sagacity*, who, with *Seignior Gravity* the Father, had instilled into her the chief Principles of Religion, Morality and Prudence, and she so apt and apprehensive withall, to conceive and retain (whatsoever she *heard* or *read* was all her own presently:) And besides it was observed in her, she would oft ask such *Questions*, and make such *Queries*, to understand the reason of things that seemed high, or doubtful and obscure (but still things

pertinent

pertinent and *ſerious*) as was to be wondered at in a Woman, and of her age eſpecially: Neither did ſhe ever trouble her head about *Niceties* and *Impertinencies*, that it was verily conceived ſhe could give as good ſatisfaction in moſt points of *Religion* and *Practice* as moſt *Divines*; and in matters of *Prudence*, and right *State-Policy*, few Stateſmen could go beyond her: So that it was ſaid, of all hands, of her when ſhe was young, that ſhe muſt be married, either to ſome eminent *Stateſman*, or *Churchman*, for ſhe would make an excellent Wife for either, and accordingly it fell out, for ſhe was married to two ſuch, one after the other, as you will hear anon.

CHAP.

CHAP. IV.

Of Experience, Aunt *to* Moderation, *her Husband, Children, Character and Employment, and how* Moderation *was bred in her School.*

I Might have informed you also, that *Sagacity* had an elder Sister, called *Experience*, a very wise, knowing and vertuous Woman; and she lived to a very great age, in so much as she was commonly call'd *Old Experience*: But she had gone through a world of *troubles* as ever any did (inward and outward) for many years, much sickness, many crosses in the world, yet would she still say, all were for her good. And the least was not in her Husband, to whom she was married very young,

young; his name *Philautos* (he loved himself, and cared for no body else) a great *Gallant* he was, and newly come of age, and of a fair Estate; but a wilfull and heady young man he was, and must not be contradicted nor counselled neither: He would never hearken to the advice of his Wife *Experience* till all was gone; He was many times hasty and unkind to his Wife besides, when any thing had crossed him, and this was a *great cut* to her. But at last she, by her wisdom and fair carriage, wrought a great change in him; so that people would often say, See by *Experience*, what may not a wise Woman bring a bad Husband to in time? *The Good Gill may mend the Bad Jack.*

She had by him many Children, three Sons, and as many more Daughters: The three Sons first, whose names were, *Philedonos*, *Misoponos*, and *Asotos*, all three too like the Father.

Philedonos was all for play and his pleasure; a dainty and delicate youth he

he was, and his Father had ſpoiled him, by making a very Wanton of him, and he muſt be a Gentleman becauſe the eldeſt.

Miſoponos was put to a Trade, but a deadly lazy Boy he was, very dull at learning, and hardly brought to ſettle to any thing, or ſtay with any Maſter.

Aſotos was worſt of all, a prodigal vain he had in ſpending whatever he could wrap and rend, and good at nothing in the Earth but ſtroying.

When many ſaw theſe young Lads, and beheld their carriage, they ſaid, it was not for nothing that that Proverb was raiſed, *Experientia Mater Stultorum*, that is, *Experience* is the Mother of Fools. But all three at laſt having well ſmarted for their folly, and being well taught by their Mother, *Dear Experience* (ſhe took a world of pains with them firſt) they were much reclaimed.

But her Daughters proved all ſingularly good. The firſt was *Probation*; ſhe had endured much, and had

had been exerciſed with many temptations.

The ſecond *Patience*, a very meek, quiet and ſubmiſſive a Creature as lived, never murmuring, fretting, or diſcontented.

And the third *Diligence*, a mighty active and handy body, and ſo willing and deſirous to pleaſe, as you never ſaw the like.

Theſe three ſhe had pretty *thick* one after the other in her younger dayes, and ſtay'd a fair while ere ſhe had any more; in ſo much that many thought ſhe would have had no more Children: And all theſe three went through *much hardſhip*; you might, if you had looked wiſhly on them, have diſcerned ſomewhat of *Care* in their very Countenances, for the Mother had been under ſeveral troubles all the while ſhe went with them: And they had all of them a

ſpice of *Melancholy*, and were troubled with the *Hypocondriack wind*, which they after rubbed out, and then grew very healthful, and lived all of them comfortably.

After theſe three, *Probation*, *Patience* and *Diligence*, were a little grown up, ſhe had three other goodly Children: *Hope* the firſt, after her *Confidence*, and laſt of all *Aſſurance*: Theſe ſhe had not ſo thick as the other three, but ſhe ſtay'd a fair while between *Hope* and *Confidence*, and ſomewhat longer ere ſhe had *Aſſurance*. Theſe three laſt made *Experience* a joyful Mother, and crowned her later dayes with much happineſs, and they were as happy for their part in their Mother: Tender Children all three when young, and had never grown up, if their own Mother had not carefully nurſed them: But when grown, they were of an excellent Complexion, and rare Conſtitution, ever healthful, and ſo chearful, that they were never known to have an ill day, or look

look with a ſad Countenance: Nay, the *Mother* never had an *ill ſit* all the while ſhe went with *Hope*, *Confidence* and *Aſſurance*, as ſhe had formerly had with all her other Children: Yea, it is thought ſhe lived the longer for them; and they were ſuch good Children, and ſo tender of their Mother, that they eaſed her of all troubles, ſo that ſhe was never troubled with any *earthly* buſineſs after, but lived as if ſhe had been in Heaven already, no Creature in all the world ſo happy as ſhe.

Her wild Husband *Philantos*, having now made away all his Eſtate, and his Wives *Portion* too, was at laſt fain to live upon his Wives care and pains; and ſhe maintained him and all her Children very comfortably.

She taught a *School*, and was excellently qualified for that Employment; a mighty *judicious* and ſolid Perſon ſhe was; a great and diligent *Obſerver* ſhe had been of whatever memo-

rable matters she had read, or had occurred in her time: She was universally read, I suppose, in all Histories whatsoever, *Ecclesiastical* or *Civil*, Ancient or Modern; she had all the Chronicles of the Kings of the Land, and all the remarkable Accidents and Occurrents that had happened in their several Reigns, *ad unguem*, besides what she had furnisht her self with of her own Collections and Observations for many years; and she had a most rare memory.

She could tell you by variety of Examples, and plenty of Instances, what had made Princes happy or unfortunate, what would make a Commonwealth flourish or decay; what would raise or ruine a Family, what would settle or disturb the Churches peace: In a word, you could hardly put that to her, which she could not satisfie you in; she could tell you who, or what, was like to thrive or miscarry; what Match was like to prove well or ill; And her Judgment seldom failed.

She

She had an *Aphorisme*, which was frequently and familiarly in her mouth, and call'd it an infallible *Maxime*, by which you might ghess at what was future by what was past, which, she said, she had from the Pen of a matchless Prince, a man of the deepest insight, and greatest wisdom and observation in the world, and was this, *That which hath Been will Be, and there is nothing new under the Sun.*

With her *Moderation* had much of her breeding, besides what she had had put to her by her Father *Gravity*, and her Mother *Sagacity*; and careful she was to treasure up her Aunt *Experiences* Aphorisms and Dictates as so many Jewels of Gold; yea, in every matter of moment she would still come and advise with her Aunt *Experience*, to her dying day, for she long out-lived *Moderation*.

Moreover, *Philodike* and *Philotheos*, the two Brothers, were wont, at every

breaking up at School, to come and spend their time with her; yea, after they had been at the University, they would often come and visit her, and they thought their time well spent while they were with her: They would often confess, they had learnt that from her mouth, which they might have looked for long enough in their Books, and not have met withall: Yea, when they were advanced to that greatness, whereof I shall tell you more anon, they would familiarly come to her for advice and counsel, and this made the one so happy and accomplisht a Statesman, and the other a Divine.

She had not, as was thought by some, much of Learning or Languages, knew none but her Mother-tongue: But she had read most of the Writings of the Divines, and of the Histories of her own Country over and over, and had them perfect: And she did constantly back her Precepts with such choice and pregnant Exam-

ples,

ples, that made such impression in her Schollers, as that her Dictates were look'd upon as Authentick *Demonstrations*, or *Probatums* at least; and *Ipse dixit* was never more current in the old Philosophers School, then *Ipse dixit*, or *Experientia docuit*, was in hers; yea, *Experientia docuit* went for currant Authority all the Land over.

Very famous she was for the great good she did in teaching, and indeed she excelled all other School-masters and Mistrisses whatsoever, so that she was by some, for a singular Gift she had in teaching above all others, by way of *Honour* and *Eminency*, styled, *Experientia Magistra Stultorum*, *Experience* the Mistress of Fools, because where none else could do good of them she could; but by most she was styled, *Magistra Sapientum*, the Mistress of the wisest. But to be sure all were the better that came under her Education and Instruction; and this was an Observation that was general-

ly taken of her Schollers, That they alwayes were better *Livers*, then those who had been taught only by Book.

Moderation was bred up in her School, as I said, and profited much, was the most plyable Scholler she had in all the School, and therefore she took the more delight to discourse with her, read her many a long Lecture: She would sometimes take her in private with her into her Closet, and say to her, *Moderation*, thou art my near Kinswoman, I love thy very name, I would there were more of it; and next to my three youngest Daughters, *Hope*, *Confidence* and *Assurance*, so necessary to my Salvation, I love thee as well as any Child I have, and above any other mortal Creature whatsoever; thy name and nature being so full of *benignity* and beneficialness to all mankind, because so full of *charity*, which brings us Mortals on Earth to the nearest affinity with those Immortals in Heaven; and

and ſhould I ever have another Daughter, I would call her by thy name.

" *Moderation*, I will tell thee what " I have obſerved, and know to be " moſt certain; Thy Anceſtors have " been bleſſings to Mankind in all " Ages, and in whatſoever Coun- " tries they have lived, have honour- " ed God, preſerved Peace, ſecured " States, prevented Commotions, " ſuppreſſed Inſurrections, united " Hearts, ſtrengthened Hands, con- " firmed Love, rooted out Diſcord, " countenanced Piety, cheriſhed Loy- " alty, protected Innocency, ſettled " the Church, ſecured Religion, pre- " vented Schiſmes, extirpated Here- " ſies, enacted wholſom Laws, eſta- " bliſht Commonwealths, enriched " the *lower* World with the *higheſt* " bleſſings of Heaven, *Peace*, *Joy*, *Uni-* " *ty* and *Concord*, and with the beſt of " *earthly* bleſſings, *Love*, *Friendſhip*, " *Plenty* and *Proſperity*. Oh! how " good and joyful it is, to ſee Brethren " dwell

" dwell together in Unity, cemented
" together with the Spirit of true
" Christian *Moderation*!

" Let me advise thee, my Child,
" said she, to hearken to *old Experi-*
" *ence*; If thou lovest thy life, and
" desirest to see good dayes, restrain
" thy Tongue from evil, and thy Lips
" from speaking guile; eschew evil
" and do good, seek peace and ensue
" it: follow *Peace* with all men and
" *Holiness*: Be sure thou follow him,
" who said, learn of me that I am
" *meek and lowly*: Get that *meek* and
" *quiet Spirit*, which is said to be of
" so great *price* with God: Honour
" the King, obey Principallities and
" Powers; speak evil of no man, much
" less of Dignities; clothe thy self
" with humility, meekness and inof-
" fensiveness; and be sure to remem-
" ber thy own old short Lesson, *Let*
" *thy moderation be known to all men*:
" be not high-minded, envy no mans
" greatness; study to be quiet, and to
" do thy own business; fly, as the
" most

" moſt dangerous diſeaſe, and moſt in-
" fectious Peſt to a State, that *itching*
" and *bewitching* evil, called *Polyprag-*
" *moſyne*, in our Language, *pragmatical-*
" *neſs*, the fatal break-neck of many
" and many: Avoid Contentions, de-
" teſt Schiſmes; conjure down by
" faithful prayer, ſelf-denial, and all
" other honeſt means, that evil ſpi-
" rit of *Diviſion*, *Cenſoriouſneſs* and
" *Supercilliouſneſs*: Mark them that
" cauſe Diviſions and avoid them:
" Have no commerce with wicked-
" neſs, and the rebellious ſons of *Belial*,
" thoſe of a fiery and turbulent ſpi-
" rit; in no hand meddle with them
" who are given to *innovations* and
" *change*; pray for all, and do good
" to all, that we may lead a quiet and
" peaceable life in all godlineſs and
" honeſty; learn to *bear* and *forbear*:
" whoſoever ſaith a *Confederacy*, ſay
" not thou a *Confederacy*, but let inte-
" grity and uprightneſs preſerve thee;
" remember him, who watched over
" himſelf, when he ſaw others watch-
" ed over him, that they might not

" take

" take him *tardy* in any matter of the
" *Kingdom* : and who then will harm
" thee, if thou followeſt that which is
" good? But if thou meeteſt with
" trouble when thou doeſt well, re-
" member who ſaid, it is better, if the
" will of God be ſo, to ſuffer for well
" doing then for evil, and whoſe Le-
" gacy that was, *In the world* you
" ſhall have *trouble*, but in me *peace*:
" But be ſure you never ſuffer as an
" evil doer, or buſie-body in other
" mens matters: then truſt in God,
" and take his promiſe, and *Experien-*
" *ces* teſtimony to it, He will never fail
" thee, nor forſake thee, but make thy
" righteouſneſs ſhine as the light, and
" thy innocency as the noon-day:
" Then *Moderation* thou ſhalt be a
" happy Woman, bleſſed in thy life,
" and more bleſſed in thy death;
" bleſſed in thy *coming* into the world,
" and more bleſſed in thy *going out* of
" this world into a better.

This, and much more to this purpoſe, did *Experience* ſay to *Moderation*,

and

and the like precepts she gave to all her Schollers.

And when *Philodike* and *Philotheus* came to visit her at any time, she would be lessoning them the best she could, and she would say to them,

" You are young, and I am old, I " have seen many *changes*, I hope you " will see an happy *settlement*; I " have lived to see an end of *Wars*, " I hope you shall never see an end of " *Peace*; I have lived privately, be- " ing a Woman, and of many sad try- " als, you are hopeful and likely " young men, and it may please God " so to bless you, as that you may be " called forth to publick Employ- " ment, and if ever it shall please God " to raise you, remember you are not " born for your selves: Labour to be " as good as great, more to please God " then men; more to mind the pub- " lick good then your private inte- " rest: First seek the *Kingdom of God*, " and the righteousness thereof; next,

" the

" the happiness of *this Kingdom*, and " the welfare thereof; next to the " Peace of God, and a good Conscience, prefer the Peace of Church and " State, without which you can neither have nor keep the former; nor " make nor cherish *Parties*.

" Drive on no Interest or Design " but the publick good; contend for " nothing but Piety, Sanctity, Unity " and Charity; oppose and detest nothing so much as Irreligiousness, " Prophaneſs, Pride, Division and " *Revenge*; fear God, honour your " Soveraign, love your Country, pray " for the Church, then shall you be " blessed of God, protected, and, it " may be preferred by your *Prince*, " and beloved of your Country: " Remember that old never failing " *Oracle*, that *Experience* hath ever " seen made good, *Them that honour " me I will honour*, and *they that de- " spise me shall be lightly esteemed.* And " last of all, let me charge you, in " whatsoever place you may be set, " that

" that you never forget your Sister " *Moderation*; whom she held all that time in her hand, and there we now leave her at present, with her Aunt *Experience*.

CHAP.

CHAP. V.

Of Philodike *and* Philotheos *bred together.* Philodike's *Profession, Character, Advancement, Death, Burial and Epitaph.*

NOw leaving *Moderation* and her Aunt *Experience* together, we will return to *Philodike* and *Philotheos*, the elder Children; While they were young they were bred together under the same Tutors and Teachers: Towardly and hopeful Children both (the forwardest Schollers in all the School) learning the same Authors, and performing the same School-Exercises, and profited so much, that in a short time (being well fitted first) they were sent to the

the *Univerſity*, where bothwere taken much notice of for their extraordinary diligence, early riſing, and ſometimes late ſitting up at their ſtudy, and their great *proficiency*. There when they had taken their ſeveral *Degrees* (which had been conferred on them, not out of favour, but merit) *Philodike* removed thence firſt, to the Inns of Court, where he was none of your young Gallants, that brave it in rich Apparel, as if they came thither meerly to ſee and *learn faſhions*; but a cloſe and hard *Student* he was, diligently examining and enquiring into the Reaſons and Grounds of the Law, and diving deeply, and piercing thorowly into the more knotty *Intricacies* and profound Myſteries of his Profeſſion; to which having ſo well attained, he was called to the *Bar*, and in ſhort time became famous for his *practice*; a moſt courteous and affable *Gentleman* he was, of a quick apprehenſion, clear head, firm memory, free expreſſion, and excellent good language, and above all, very *conſcien-*

tions as to his Clyents and their Fees (great or small) he looked not so much at Clyent or Fee, as at the *Cause*, and that not whose it was, but what it was.

He was afterwards, by many steps, advanced to be *Lord Chief Justice* in the Iland *Feliciana*; which Dignity he did more honour with his worthy carriage, then the place did honour him; there was he commonly styled, the *Incorrupt Judge*, and the *Poor mans Advocate*.

And after that, his Prince taking further notice of him, he was taken in to be one of the *Privy Councel*, and had the Great Seal committed to his custody, and so he continued to his dying day; living in the high favour of his Prince, and dying in the love and honour of his Country.

Never was Great *Patriot* more generally lamented, and his Funeral Hearse more loaden with *Encomia-*

stick

ſtick *Elegies*, then when he was buri-ed. One *Paper* I ſnatcht, which had at the foot of every *Tetraſtick* this for the *Burden*; tranſlated out of the Original, thus it may be rendered;

Mourn, mourn for Philodike:
Pray, pray God ſend's more like.

And upon his Monument this *Epitaph* engraven.

Here lyes Great Philodike, *of* Gravity *deſcended,*
And Matron Sagacity, *ſo much commended;*
The Glory, Peace, Welfare, Pillar of the Nation,
He ſerv'd God, Prince, Country in his Generation,
Brother to Great Philotheos *and* Moderation.

CHAP. VI.

Of Philotheos, *his Profession, Preferments, Character, Life, Death, Burial, Epitaph.*

Philotheos, as the Mother desired, was bred a *Divine*, and stayed much longer at the University, till he was accomplisht with all Endowments requisite for a *Church-man*; And being of great note there for his good life, solid preaching, and depth of learning, he was presented by a worthy Patron to a competent Living, whereto he went, and was there constantly *Resident*, never had *Plurality*, preached painfully, did very much good, kept Hospitality, made Peace among his Neighbours (if any were at variance) brought his Parish to a great measure of *knowledge*

ledge in Religion, and to a general *good Conformity.*

There had he dyed incumbent, had not his Prince, hearing of his ſingular worth, promoted him to a *Biſhoprick* (that Government being then in uſe in that Iſland, and ſo had been time out of mind) which though he accepted, he was not yet at all changed from what he was before, nor lifted up above his *Brethren*, but continued his former conſtancy in preaching, became a Pattern to his Flock in Doctrine and Converſation; a great encourager of Learned, Orthodox, painful, pious and peaceable Miniſters; nor did he more ſtrictly enquire after their conformity to the Church, then to the *Scripture-Canons.*

In a word, he ſo gave himſelf to *Reading*, *Exhortation and Doctrine*, and the other duties of a worthy Paſtor, ſo *fulfilled* his Miniſtery which he had received, as a good *Steward* of

the Houſe of God; and one he was beſides, that ſo well ruled his own houſe, that had he lived in the Primitive times, he might have been accounted a ſecond *Timothy*, or in later times, he might have been called another *Jewell*: He alſo dyed full of dayes, and was much lamented: And upon his Hearſe many a ſad *Elegy* was faſtened, and one much longer then all the reſt, had at the end of every Verſe this Burden, ſuppoſed to be made by the ſame Author, and tranſlated into Engliſh, thus it runs.

All weep for the death of worthy Philotheos;
Moſt pray, that the World become not now Atheos.

And upon his Monumene this *Epitaph* inſcribed.

Here

Here lyes Philotheos, *of Churchmen beſt,*
Him the good will follow; God mend the reſt:
Moderation *loved him*, *he* Moderation:
His death fills all with ſad lamentation.

CHAP. VII.

Of Moderation *her Virtues and Character, her two Enemies.*

AND now to return again to *Moderation*: Her two Brothers, while living, being of ſuch eminent Quality (as you have heard) you would not think that their only Siſter *Moderation* could want preferment, or ſit long without many fair offers for a *Great Match*, and many ſuch ſhe had: But though ſhe was a *Lady* of a moſt amiable Aſpect, and compleatly accompliſhed, yet did ſhe never affect *Curioſity* in her Dreſs, nor *Coſtlineſs* in her Apparel (though very decent and comely;) and upon that account partly, ſome of the Gallants, who had heard much of her fame, wiſdom and vertues,

vertues, and had begun to court her, fell off again, and could give no other reaſon for it but this, that they feared ſhe had ſo much of her Father *Gravity* in her, as was not ſutable to their youthful and frollick humours.

And indeed ſhe had a great reſemblance both of Father and Mother; Her Father *Gravity* ſhe reſembled to the life in her compoſed Countenance and Geſture, and her Mother *Sagacity* for all the world for her ſpeech, prudence and temper of ſpirit; ſo full of ſerious conſideration, and ſo judiciouſly circumſpect, as not to take up every thing upon *vulgar* eſtimation, and common report, but duly examining and deliberately weighing every thing ſtill, as was to admiration: And the truth is, her two Brethren, *Philodike* and *Philotheos*, even in their higheſt Dignities, held it not below them to adviſe with *Moderation*, but in difficult caſes eſpecially, they would be ſure to conſult with her, becauſe ſhe had had more of her breeding with

with their Aunt *Experience* then themſelves: Neither did they ever repent their hearkening to her, for they ſtill found, by *Experience*, that her counſel was alwayes ſafeſt; ſhe was a Woman of a deep inſight into matters of concernment for Church or State, and was never known to be *byaſſed* by intereſt or private paſſion (as moſt an end others are) but alwayes warily foreſaw what was like to be the iſſue of things, and accordingly ſhe adviſed what was moſt for publick good. She was univerſally beloved of all, above any mortal Creature, and had no Enemy in all the World, ſave only two, *Extremity* and *Diſobedience*.

Extremity hated her with all her heart, though ſhe had never given her any cauſe: And *Moderation* hated *Diſobedience* with a perfect hatred (and blame her not) ſhe had juſt cauſe.

CHAP.

CHAP. VIII.

Of Extremity, *her Pedigree, Character, and Enmity to* Moderation.

Extremity was deſcended of an Ancient and Noble Family in *Cilicia*, ſometimes a famous Province of the old Roman Empire; Her Father *Saul the ſecond*, ſirnamed *Hyperzelotes*, a man known far and near, whoſe education had been choice, proficiency incredible, parts great, abilities rare, travels many, in his life alwayes *irreprovable*, and in his way very *devout*: In his younger dayes he had been of a hot and eager ſpirit, a *Proto-perſecutor* of the *Proto-Martyr Steven*, but as he grew elder he grew more mild and moderate; and as he changed his harſher name of

Saul

Saul, into a ſofter, *Paul*, ſo was he quite changed in his diſpoſition from *Hyper-zelotes* to *Hyper-philadelphotes*, and was turned into another man, as *Saul* the firſt was for a while, but he for ever.

He had been once of that Opinion, that no ſort of men ought more ſeverely to be *Animadverted* into, and dealt with, then ſuch, who in the leaſt diſſented from the Religion and *Rites of their Forefathers*; and would but Authority paſs Acts ſevere enough for ſuppreſſion of ſuch by *Baniſhment*, *Bonds*, *Impriſonment*, or death, he would be the man that would ſee them put in *execution*, which he alſo did, judging it the beſt ſervice could be done to God, or his Church; thereupon he haled many into Priſons, and compelled them to abjure, recant and blaſpheme, or ſuffer and dye.

But after he was (I ſay) quite of another mind, and became the moſt complacent and complying Perſon in the

the world, and held with *Moderation* as much as any: Now (he ſaid) what was his *gain* before was now his *loſs*, and what he formerly eſteemed his *glory*, he looked on as his *ſhame*: *Circumciſion* was no more with him now then *Uncircumciſion*; both nothing to the *new Creature*, to *faith* in Chriſt, to the *keeping of* the *Commandements* of God. He could condeſcend and comply ſo far now, as to be made *all things to all men*, ſo it were to further the ſalvation of any. His Daughter *Extremity* was begotten by him in his younger years, as he was travelling to *Damaſcus*, before he had been better catechiſed and inſtructed by *Ananias*.

The younger dayes of the Daughter, were an imitation of the Fathers younger dayes, who obſerving, in thoſe unſettled times that had been in *Feliciana*, about that time when there was *no King in Iſrael*, and every man did what was right in his own eyes, that many diſtempered Humours, even to

a plain *Delirium*, if not *Distraction*, had pestered both Church and State, thought it high time to *awaken* Authority, to revive former severity, with some further addition too, to curb *Moderation*; and being passionately zealous to prevent any *Rupture* in the *Church*, before many other *Disorders* in the *State*, would have all brought into an *exact* Uniformity.

It fell out also unhappily, and much to the prejudice of *Moderation*, that some of those Sons of *Disobedience*, and Grand-children of *Belial*, had much about that time, or not long before, broke out into an open Rebellion, and made seditious Commotions, when all were in expectation of settlement in the Island; and not long after a bloudy War was commenced, between that Island and some other potent Neighbours in the adjacent Islands: And *Extremity*, zealously watchful, and prudently sollicitous, to preserve common Peace at home, held

a ſuſpitious eye over *Moderation* and all her Actions, as miſtruſting ſhe had underhand countenanced the former, or correſponded with the latter; both which (God knows) ſhe was far enough from, conſtantly praying for publick Peace, and the proſperity of the Church and State; yet could not *Innocency* (as yet *unknown*) ſecure poor *Moderation* from many a harſh Cenſure and bitter Taunt. Then would *Extremity* twit *Moderation*, and charge her with diſaffection, and often hit her in the teeth with the miſcarriages of others, that ſhe had nothing to do withall; and would be ſaying, you muſt go a way by your ſelves, and be wiſer then all the world; and had I power in my hands, ſaid ſome (which was well they had not) I would make *Moderation* pack, or change her note.

But afterwards, to the great ſatisfaction of all, upon a through obſervation, (I will not ſay a better infor-

information) *Extremities* prejudice againſt *Moderation* was abated, and afterwards became perfect Friends, as we ſhall ſay anon.

CHAP.

CHAP. IX.

Of Diſobedience, Moderation's *only Enemy, whom ſhe hated, her Pedigree, Character, and vile Poſterity.*

Diſobedience was the other Enemy *Moderation* had, and her indeed did ſhe as much hate as *Extremity* did her, and much more juſtly, for her many wicked pranks and practiſes againſt both Church and State, yea, againſt all *humane Society*.

She was a Woman of an *ill feature*, and more untoward *nature*; deſcended of an *infamous* and ſtained Family, yet very ancient; ſhe was the Daughter of old *Belial*, and that by a *ſtrange woman*; ſhe was of a ſhrewd and ſub-

tle wit, miſ-ſhapen countenance, monſtrous in her birth (being born with teeth in her head, came laughing into the world, with a *Coal* of fire in one hand, and a *Sword* in the other) of hollow eyes, and looking aſquint very ill-favouredly; beſides, by a fall in the Cradle, ſhe had her back broken, and wry-neckt ever after: *Nature* had branded her for a prodigious *Carryon*: She was twice married, firſt to *Sheba*, the Son of *Bichri*, an old *Incendiary*, and head of a ſeditious Crew; and after he had loſt his head, ſhe married with *Elymas* the Sorcerer, who dealt with the *black* Art, an utter enemy to all Righteouſneſs, and as full of all ſubtilty, malice and wickedneſs, as his Brethren the *Jeſuites* could wiſh; or his Father *Beelzebub* could make him; and he was fitteſt for her, for it was ſhrewdly ſuſpected, they had been naught together before.

She was a Woman too too fruitful, and had by both her Husbands a many lewd, vicious, and graceleſs Children. Her

Her first Husband openly taught the Art, and invented the Instruments of Rebellion, was the first that blew a Trumpet of Sedition against his Sovereign; and it is thought she set him on: She had instructed her Children in all the wayes of Impiety and Disobedience; a *Roman Catholick* she was, and therefore sent some of her Children beyond-sea; some were Students at *Douay*, some at *Louayn*, and one she sent to *John of Leyden's College* at *Munster*: They were great Proficients all in the Arts, and very forward to propagate those Principles taught by the Hebrew Doctor *Abaddon*, the Greek Professor *Apollyon*, and the Latine Dictator *Filius Perditionis*; for some of them understood all Languages; men of working brains and restless spirits; a viperous Generation, tearing out the bowels of whatsoever Nation bred them; skilful to divide, destroy and supplant; the only Enemies to Monarchy and publick Peace; they have set their heads and their Agents a work to destroy Kings,

blow up Parliaments, burn Cities, lay waſte Churches, to divide between Prince and people, to make or increaſe parties, and their laſt end is to bring in the *Abomination of Deſolation.*

The *Children* by the later Husband were the more by far, and of ſeveral Complexions and Diſpoſitions, as if they had not been by the ſame Father and Mother; yet were they their natural Children, and had ſomewhat of both in them, for both were notorious for all or any manner of wickedneſs imaginable, *neither barrel better Herring*; and the Children like them, nothing came amiſs to them, ſo it were bad enough; ſuch a Generation for ſwearing, ſtaring, drinking, whoring, ranting, roaring, quarrelling, fighting, filching, ſtealing, cutting of Purſes, and cutting of Throats, as was not in the world again, fearing nor God nor man, ſlighting Laws, Statutes, Penalties, Stocks, Pillory, Priſon, Gallows, Death, and Hell too, as if they

they had been the Spawn of the old *Leviathan*, of whom it is ſaid, he is made *without fear*; the Mother, for the Childrens ſake, was called *Myſtical Babylon*, the Mother of whoredoms and all abominations in the earth.

Some of her Children are profeſſed *Atheiſts*, and deriders of all Religion, of the *Sadducean* Heard, believing nor Angel, nor Spirit, nor Heaven, nor Hell, regarding nor Law nor Goſpel: Some again ſhe hath taught and trained up to be the Inventers of new coined Oaths, prodigious Blaſphemies, and worſe then helliſh Execrations, and *Preterplu-Satanical* Imprecations, out-daring Gods Juſtice and Patience, and daſtarding Satan himſelf, yea a whole Legion of Devils, not one of them once ſaying *Dammee*, but all *Let us alone*, I beſeech thee *torment us not*.

Sure enough their damnation lingreth not, who draw ſin thus with

Cords, and damnation with Cart-ropes, and say, *Let the most High make speed*; that we may see him, and make haste, that we may know what *Hell* is: This I know, that when these wretched Souls are *excoriated*, and shall but begin to feel those torments, they will presently relent, and change their note, either seemingly to say their Lords prayer, *Let us alone now*, and torment us not, or to say their own backward, *Lord Un-Damme.*

Others again are the Masters and Professors of the *Liberal Science of Carowsing*, and prescribe the rules and method of drinking round by number and measure, till it be without either number or measure.

Others are devising new Games at Cards and Dice, and new wayes of cheating by them.

Out of this Family, as once out of that monstrous *Palladian* Beast, came out those that set *Troynovant* afire; or out of

of this Pit came those swarms of Lascusts, Drunkards, Gamesters, Whorers, Epicures, Luxurious and Riotous persons, who darken the glory of *Felicia-na*, and besides the devouring their own patrimonies, devour the fat and the best fruits and wealth of our Land.

All these called *Disobedience Mother*, and were looked upon as hers by all that knew them, having the lively *Image of the Beast in their foreheads*; others had it in their *right hand*, set on by the *right* hand of Justice; others had it in their Noses, by drinking too freely of Madam *Porne's* Cup; and others had a brand all their Face over, by tasting too oft of their Sister *Crapula's* Bowl; but all spake one Language, which was the *Language of the Beast* (used by no Nation, Civil or Barbarous; but themselves) every word an Oath, or a Curse, or prophane Scoffe and Jest at Scripture and Piety, or a *Belch* of *Baudery*, which some called a corrupt or ba-

ſtard *Helleniſh*, but others, who had more underſtanding, ſaid, it was pure and perfect *Heliſh* Language.

I ſhould have told you alſo, that *Diſobedience*, after her ſecond marriage, kept a common Inn (otherwiſe a common Stews.)

And as *Experience*, *Moderation's* Aunt and beſt Friend, kept her School, ſo did *Diſobedience*, her worſt *Enemy*, ſet up a School to increaſe her comings in; but with this difference, that all were made the better (even the *worſt*) that came under her hands; ſo all were the worſe (even the *beſt*) that came under the hands of *Diſobedience*.

Many a fair eſtate was ſoon made away there, and many a hopeful perſon utterly undone and quite marred, that came to be acquainted with her, or any of hers.

She had ſix Daughters, to whom ſhe

ſhe committed the carrying on of her Trade. The Eldeſt was *Madam Porne*, a Woman of perſon proper and handſom enough, but otherwiſe more common then proper, mighty gallant in her Dreſs and Apparel.

The Second *Donna Spataloſa*, a very laſcivious Wanton and inticing Creature.

The Third *Miſtriß Crapula*, a fowl Beaſt, all Belly and Guts.

The Fourth *Bold Anaideia*, a confident and brazen-fac'd Slut, a Shameleſs and impudent Carryon.

The Fift *Donna Olympia*, lately come from the Holy *Mother-See*, where ſhe had practiſed the ſame Art, with much ſucceſs, for many years.

The youngeſt *Damoſilla Blandula*, a mighty fair-tongued, ſmiling,

ſmiling, and bewitching Creature.

They lived all under the ſame Roof, and had their ſeveral Offices, their Lodgings are within, or over one another.

Blandula, the youngeſt, was to ſit at the door, and watch and eſpy who went by, and what Paſſengers were fit to be called in; them would ſhe invite to come and make choice of a Room, and tell them what Entertainment was to be had in the Houſe: Being entered; ſhe conveys them preſently into *Donna Olympia*'s Lodging, who, for herſelf, was richly adorned with Jewels taken out of the *Triple Crown*, and her Room was hung with the rich Hangings ſhe had brought out of the *Vatican*.

After a ſhort ſtay there, and a *Collation* given, and the *Curioſities* viewed and looked over (that came from beyond Sea) among which were certain

certain *Beads*, and *Medals*, and some *Images* of our Lady and other Saints, and a fair *Crucifix*, ſhe deſires them to go up ſtairs to Miſtriſs *Amaidera's* Lodgings; Her they found at her Glaſs, curiouſly curling her Locks, and ſpotting her Face, with her naked Breaſts, and her Chamber all round hung with many a *laſcivious* Picture.

If then any one ſtartled, and thought they had ſeen enough, and craved leave to return, they would all three tell them, there was more to be ſeen above, and they muſt not refuſe to go up one ſhort pair of Stairs and taſte of their Siſter *Crapula's* Cup; It was a Gilt Bole of old and clear *Circe*, a Liquor, whoſoever once taſted was turned into a Swine at the *ſecond* draught; then they would of themſelves deſire to go on and ſee all, and to behold *Donna Spataleſa*; She was preparing Bracelets made of her hair, and mixing Potions for Gueſts, that ſhe had expected, and ſhe came boldly

ly and saluted them, offering them the courtesie of the House; and tells them, they must not refuse to visit their eldest Sister, Madam *Porne*, whose Room would give them more content, then all they had yet seen: There sat she on a stately *Couch*, in rich array of Silk and Crimson Satin, all daubed with broad *Gold-lace*; her Face new painted; she was old and wrinkled, but her paint made her look as fair as a Rose and a mixture of Lilly; a fair Room it was indeed, hung with the richest *Arras*; and you would wonder to see what a *Cupboard* was there of *Plate*, and what a fair *Prospect* into all the Fields and Gardens round about: She presented them by the hands of her waiting Gentlewoman *Eutrapeleia*, a smiling, merry and witty young Woman (all Jests and mirth) with a *Venus* Glass of Wine, and some *costly* Sweet-meats: But under the *Balcony* was a close *Trap-door* (discerned by few) over a deep Ditch and narrow Pit, called *Avernus*, into which, after

a

a few ſhort Amorous Embraces, ſhe was wont to throw her Gueſts headlong, with the help of her Siſters, after they had firſt ſtript them of all they had about them, and they were never heard of more: Few, or none, that ever I heard of, that came once into Madam *Porne's* Clutches, ever came back again, or were ſeen alive, but ſometimes a naked *Corps* was ſeen floating on the top of the Ditch: Only one eſcaped once, as *Lot* out of *Sodom*, to make the relation of their Entertainment; and he ſaid, it was almoſt as great a miracle as his was; for he was fain to ſteal out at a back-door, which he found locked, but putting forth all his ſtrength, he burſt it open, and then came down a narrow pair of Stairs, very ſteep and dark, which few were able to find, and ſo got away, reſolving never to come more there; for ſaid he, had I ſtayed longer, or attempted to go back the ſame way I came, I had certainly been *ſnapt*: He would ever after call them, *the ſix fatal Siſters*, and would warn

all

all his Acquaintance not to come near them.

But enough, and too much of *Disobedience*, and I fear I have troubled the Reader, with this long Discourse of her and her Children, and their wicked pranks; and no wonder, for it is this *Disobedience* that hath troubled all the World, troubled both God and Man.

To return therefore to *Moderation*; the wayes both of the one and other *Litter* she could not chuse but detest; and for the latter breed, she never had so much as her *name* called in question to *favour* any of them; but when any of the former Race broke out into *Rebellion*, she could not help it; but watchful and jealous *Extremity* would have some hard thoughts of her, as if she had been an Abettor, whereas she was never so much as *privy* to any of their *Designs*, and whensoever she came to hear of them, was as forward as any to *declare* against

againſt them, and to give her beſt aſſiſtance to ſuppreſs them; and whenſoever any of the Sons of *Rebellion* and *Diſobedience* were taken, and did receive condign puniſhment, ſhe did heartily rejoyce; as having no ſuch enemies of her own in that defiance, as thoſe that were enemies to *God*, to the *King*, to *Religion*, and to her *Country*.

CHAP.

CHAP. X.

Of the Pedigree and Progeny of Politicus, *no great friend to* Moderation.

I Could give you a Relation of a third Perſon alſo, that lived in the midway between *Extremity* and *Moderation*, who was no ſure friend to *Moderation*, yet can I not call him an *enemy* neither. His name *Politicus*; and a meer *Politician* he was; no body could tell of what Religion he was, neither *fiſh nor fleſh*; as he loved not *Moderation*, ſo he cared not for *Extremity*; he hated *Diſobedience* indeed to the very death, and was for that much to be commended.

He

He came of the Ancient Roman Race, *Gallio* his Grand-father, and *Portius Festus* his near Alliance: *Politicus* was no bad Member in the *Commonwealth*, though none of the greatest Friends to the *Church* nor *Churchmen*, at whose *Revennes* he would sometime have a fling; no *Recusant*, much less *Phanatick*; scarce good *Protestant*, but of the *Epicene Gender*.

He was a *conformable*, quiet and peaceable Subject, and many wayes useful and serviceable, being an extreme good natured man, ever loyal to his Prince, and true to his Country.

In times of Peace he had a Commission for the *Peace*, and was in Authority, and singular good service he did, and kept his Country in quiet and good order, executing Justice between man & man, & now & then he would put down some notorious ill *Alehouse*. In time of War he had a Com-

mand, and kept his Souldiers in good discipline, from Robbing and *Plundering*, as severe as *Tamerlane*: But he never troubled his head about *Religion*.

If God Almighty had created man for no higher end, then to live in Civil Society, and to mind the things of this inferiour world, and this present life, there had been no better man then *Politicus*. But in as much as man, created in the Image of God, hath (as a more excellent *nature* and being then other Creatures, and more noble *Endowments*, so) a more excellent and higher end, *viz.* to seek, know, serve and worship God, and at last come to enjoy him, and have Communion with him; and that Religion and true Piety is the only way and means to attain that end, and that there is another *Country* to be looked for after this, He was much to blame for his *coldness* and indifferency in matters of Religion; many thought him little better then an *Atheist* in his heart,

heart, though his life not much faulty:

He never expreſt much zeal or regard to Piety, nor was he ever known to go to prayers by himſelf, nor much to look into his *Bible*: A piece of *Tacitus*, or *Livy*, or *Machiavel*, he would ſometimes diſcourſe of, and their Obſervations he did ſeem to reliſh, as well as any in the Books of *Moſes* and the *Prophets*: And for *Seneca*, and his *Epiſtles* of *Morality*, he did, in his Judgment, prefer them above, and did take more delight to read them, then all Saint *Paul*'s Epiſtles of *Divinity*.

Several Children he had, both Sons and Daughters: His Sons, he gave them all a taſte of good Literature, and gave them the breeding and education which was fit for Gentlemen.

His eldest Son was bred a Courtier, his name *Honorius*.

The second a Souldier, called Captain *Eupolemus*.

The third a Physitian, who travelled *France* and *Italy*, and took his Degree at *Padua*, his name *Temerarius*.

A fourth he bred a Merchant, his name *Dolosus*.

And the youngest he made a Scholler, and a vain in Poetry he had, his name *Gelasius*, a marvellous witty and pleasant Gentleman he was, full of his *Joques* and merry Conceits, that he made all the Company mirth wherever he came. Civil Gentlemen all, but of the Fathers Religion.

His eldest Daughter he named *Honora*, her great Grand-mother wa

a Lady of Honour to Queen *Bernice.*

And her Sister *Phantasia* was waiting Lady to her *Highness Drusilla*, much about the same time, in remembrance of whom he called his second Daughter by her name.

And the third was Madam *Eulalia*; she could sing and dance rarely well, and had her French and Italian very perfect, and was well read in forreign Histories, yet had never read the *New Testament* over twice in all her life, nor the *Old Testament* so much as once.

Eudoxia, the youngest, was the tallest and handsomest Woman of them all; an absolute *Beauty*, and of so rare a temper you could never anger her, and of so graceful a *deport*, that she took all persons: Had you seen her at Church, which was but seldome, you would think you saw a *Saint*; would you be seri us at

other times, she would be *serious*; would you be pleasant, she would be as *facetious*.

Goodly Ladies they were indeed all four, and as great Gallants as were either in Court or City: But to tell you how they spent their time, and what was their employment, would be a strange story to tell our Grandmothers, were they alive again, and much more strange to the old Christian Ladies that lived longer before them: Their *morning* was all taken up with *Dressing*, *Painting*, *Powdering*: The *afternoon* usually spent in *Visits*, or a *Play-house*; and at *night* a *Pack of Cards*: These were the Books they were most read in, and had them more in their hands, then either *Bible*, *Sermon*, or *Prayer-book*; and indeed all of them did more frequent the *Play-house* then their Parish-Church, the *Prayer-house*, and were more attentive there then here: Twice or thrice a moneth was fair to come to *Church*; but at a *Play* three or four times a week

week was ordinary: To Church they came to *ſee* and to be *ſeen*, and that uſually when Sermon or Prayers were halt ended; but to the Play-houſe they went to *learn*, and came in with the firſt, and ſtaid it out without tediouſneſs, as never thinking a *Grace* or *Sermon* too ſhort, or a *Play* too long.

Rabbi *Ben-Johnſon* was highly in their Books, and they more verſed in his Writings, then either Rabbi *Ben-Syrach*, or Rabbi *Solomon*.

But in as much as *Politicus* was no profeſt Enemy to *Moderation*, but wiſht her as well as he did *Extremity* (he cared for them much alike) we will let him go, wiſhing that the State may never have cauſe to fear any *Enemy* more, nor the Church and Religion need a *Friend* leſs.

CHAP. XI.

Of the Marriage of Moderation, *her two Husbands, and Children by them.*

NOw to return to the *Marriage* of *Moderation*. Her Brother *Philodike* would fain have brought her to *Court*, and have her married to one of his own Rank, a Privy Counſellor of State, as knowing full well, how much more good he might do, being aſſiſted by ſuch another *Privy Counſellor* in his own *Boſom*.

But her Brother *Philotheos* was earneſt for a *Church-man*, his old Acquaintance, bred with him in the ſame Colledge, and his Chamber-fellow (ſomewhat his *Junior*) Doctor *Euſebius*,

ſebius, and now alſo ſettled near him in a competent Living; a Grave and Reverend Miniſter he was as any in all the Country, an Orthodox and able Divine; to him the motion was no ſooner made by the Brother, but he preſently embraced it, both in reſpect of her ſingular Vertues, and of the Allyance to her Brethren. Soon after they were married, and moſt happily they lived, beloved of all the Pariſh, and honoured of all that knew them (Gentry, Clergy, and others;) but long ſhe enjoyed not that happineſs, for her Husband, being a ſickly man, and worn out with his Studies and painfulneſs in preaching, was taken away, to her great loſs, and grief of the Country, and ſhe left a ſad Widdow, big with Child, of which ſhe was after delivered, whom ſhe called *Settlement*; as ſweet and hopeful Child as ever Woman bare, had he lived, but he dyed in his Cradle.

After ſome good ſpace of time, her Brother *Philodike* deſired ſhe might be

be married to a *Stateſman*, and he was intimate with an Honourable Privy Counſellor, whoſe name was *Philodemus*; to him he recommended his Siſter, and to him ſhe was married, to his great contentment, and of all the Court beſides: He lived not long with her neither, being aged when he married her, and left her with child again of *Twins*, who only lived to be chriſtened: They were two Siſters, as lovely Babes as was ever lookt on, their names, *Peace* and *Plenty*, who dyed ſoon after their Father.

CHAP.

CHAP. XII.

Of the Trouble and Grief of Moderation : *Her laſt Will* : *Her Heir* : *Epitaph.*

AND being now a Widow again, as ſeldom one Croſs or grief comes alone, both her Husbands, *Euſebius* and *Philodemus* (and the Children by them) being dead, who would ſuffer no injury to be done her while they lived, they ſo dearly loved her. It fell out afterwards, that ſome of her envious Neighbours, who bare her no good will before, though ſhe never did them the leaſt wrong, would be offering her many an affront, and ready to pick any Quarrrel with her.

A poor *Widdow* is ever like the gap broken in the hedge, ſoon *trodden down*; and old *Friends* now were grown Strangers, and, which went neareſt to her heart, her two Brethren, who were wont formerly to ſupport and countenance her in every thing, that was juſt and reaſonable, were now under a Cloud: *Philodike* for appearing in a Cauſe, wherein Innocency had been oppreſt had he been ſilent (as his Grand-father *Joſeph* and his Uncle *Nicodemus* had done before him) incurred the diſpleaſure of ſome great Ones, who procured his troubles; and *Philotheus* for being now and then ſome hat plain, and a little ſmart in an Uſe of *Reproof*; at both which ſhe was inwardly grieved in her mind (and they being under reſtraint, or elſe keeping their Chamber by reaſon of their Age and Infirmities) though ſhe had learned to endure any thing, and was never forward to ſtir or move in her *own private Cauſe*; yet when ſhe ſaw her two Brethren concerned in point of

their

their *Honour* and Reputation, and the Publick more in point of *welfare*, she could not for her life sit still, but presents an humble and modest *Petition* in their behalf, which was but this, that they might come to a fair hearing; and when matters should be rightly understood, if they were found Offenders, she desired no favour for them; she desired no more; and expected, at least, she might have been called in, and spoken to, or her Petition read, howsoever; But when no admittance could be obtained for *Moderation*, and instead thereof Taunts and Reproaches sent after, and told withall, that if she moved any further she should be secured (her old friend *Extremity* was then *Door-keeper*, and to be sure would do her no good office, and she it was gave the answer, and it is thought of her own head:) *Moderation* took it so to heart, that she never joyed her self after, nor had any delight to go abroad, but lived retired in her private Lodgings, and gave her self to her *Devotions*,

Devotions, and not long after departed this life.

The news whereof no ſooner came to the Brothers hearing, but it ſtruck them to the very heart, that they both of them departed the ſelf-ſame day, not willing to *out-live* their Siſter *Moderation*. Never was the like heard of by all Relation, that two Brothers and Siſter ſhould all three dye in one day (but they had loved moſt entirely, as if they all had but *one Soul*) and they were all three buried together in the ſame Grave; the ſame Grave it was, wherein *Euſebius* and *Philodemus*, the two Husbands, and *Settlement* the Son, and *Peace* and *Plenty* the Daughters of *Moderation*, had been laid before.

Now was both Court, City and Country full of Lamentations for the death of three ſuch eminent Perſons; neither were the two Brethren more lamented, then was ſweet and all-

contenting

contenting all-pleasing *Moderation*; only *Extremity* rejoyced extreamly at the death of *Moderation*; and *Disobedience* rejoyced as much at the death of *Philodike* and *Philotheos*.

Philodike was most lamented at Court by the Grandees, Sage Statesmen and Patriots, for his grave advice and equal administration of Justice, whereby the general Peace of *Feliciana* was preserved.

Philotheos was most lamented by the Clergy, and such as were learned, and able to judge of his Elaborate Tracts, his Solid and Learned Sermons, and his great Prudence in Ecclesiastical Affairs, whereby the Cause of Religion, and the Peace and Honour of the Church, had been maintained and preserved. But as their names were above the understanding, so was their worth above the cognizance of the *Vulgar*.

But

But as for *Moderation*, all knew what she was well enough; all *Felicians* had heard and talked much of her all the Island over; as good a Subject as could live under a Prince, a true *Daughter* of the *Church*, and a *Mother in Israel*; and bewailed she was both in Court, City and Country, by Man, Woman and Child, young and old, simple and gentle, because all understood she had no interest but the publick good, and desired favour and protection only for such, as should be judged worthy to live in any well-governed State in the World: And the more lamented she was, because she dyed without *Issue*, and left none of her name behind; yet being sick, and knowing she was now near her end; she made her Will, and sent for a *Kinswoman* of hers, named *Repentance* (a Kinswoman once *removed*) younger sister to *Consideration*, dead before, and her she made her adopted Child, and sole Heir and *Executrix*; who so sadly took her death, that she was not only *Close Mourner* at

the

the Funeral, but went in mourning to her dying day, and could never get *Moderation* (*dear Moderation*) out of her mind.

Never was the Lady *Dorcas* more lamented, and her recovery more desired then was this Ladies: And very remarkable it is, though it be against the Religion professed in *Feliciana*, to put up any Prayers for their best Friends when dead, yet did all pray for *Moderation* when she was dead and gone, and the most *Religious*, the most *heartily* of all others, and so do to this day; yet not for the *resting* of her Soul, but for her return or *Resurrection*, of which they have a stedfast belief and full expectation, grounded on an old *Prophecy*, whereof I shall tell you more anon. And seldom did any come near her Tomb, but they bedewed it with their Tears, over which, as I remember, was Engraven in a Latine Character,

Hem placide obdormit Veneranda
Matrona Moderatio novam
expectans Reſuſcitationem
ante noviſſimam
Reſurrectionem.

And under it was this Epitaph, written in that Country Language,

Here lyes Intombed Matron Moderation,
True Friend of the Church, Joy of the Nation;
Her worth to few was known
Until that ſhe was gone:
No Iſſue great or ſmall,
This the ſaddeſt of all.
All ye friends that look on,
Pray for Moderation.
Long may ſhe not ſtay, let the next Generation
See out of theſe Stones riſe a New Moderation.

And

And to see what good Prayers can do! Not long after, when you would have thought she had been quite consumed, *Moderation* did revive, and her Spirit did return, yet not into the former Corps (that had been too great a Miracle for this latter Age to believe) but as *Moses* Spirit was once transfused into *seventy* others, so did her Spirit return, and was transfused, and did enter into many more, and made a happy change in them; They were now so many *new Creatures*, which made the Author, and many others, sing in the words of that famous Verser,

Jam nova Progenies Cœlo dilabitur alto.

There dropped down from Heaven high,
Of Mankind a new Progeny.

Yea, and which was the wonder of all, and you will hardly believe it, even *Extremity* her self was changed, and endued with another spirit, as the next Chapter will inform you.

CHAP.

CHAP. XIII.

Of the wonderful change wrought in Extremity, *and the occasion and means of it.*

BEfore I make an end, I ſhall tell you what became of *Extremity* and *Diſobedience*: *Extremity* made a happy end, repented, reformed, and dyed comfortably; *Diſobedience* lived obſtinately and dyed miſerably, and who could look for other?

Extremity, as I told you before, was the only Enemy that *Moderation* had in all the world, and had hated her extremely while ſhe lived; and ſhe the only Perſon that rejoyced, and indeed ſhe inſulted at her death.

But this Enmity lasted not alwayes; for, as God would have it, within a few years after *Moderation's* death, *Extremity* fell into a fit of Sickness, and a happy Sickness it was to her, (her *Extremity* was Graces *Opportunity*) she was sore handled: An ordinary Disease it was not, but she was in great extremity and pain.

The Physitians, who were sent for, were at their Wits end, when they saw her: They perceived her trouble lay deeper, and concluded, by all Conjectures they could make, it was some inward trouble or grief oppressed her: And being much pressed by them, to declare whether it were so or no, she confessed at last it was so indeed, and that she was much troubled in her *Mind*, and could get no rest.

It was about her former course of life, and her many sins; especially she said, one thing lay heaviest upon her above

above all others, which they were long ere they could get out of her; yet ſhe was obſerved by them that watched with her, ſometimes, between ſleeping and waking, to mutter to her ſelf, and they could overhear her now and then, and her talk was of *Moderation*; and many times ſhe would ſtart of a ſudden, and look agaſt, and bid the *By-ſtanders* look about, and tell her if they ſaw any thing; and ſometimes would ask them, if they ſaw not *Moderation* there. Once ſhe lay, as in a *Trance*, and ſeemed to them to pray and call upon God for mercy: At another time ſhe would cry out of her ſelf, and her former miſcarriages, ſaying, Ah! vile *Extremity*! Ah! ſinful wretch *Extremity*! Ah! cruel *Extremity*! And once ſhe told one of her Maids, that *Moderation* had appeared to her in her ſleep, all clothed in *white*, and with a ſmiling Countenance asked her, what reaſon ſhe had to be ſo bitter an Enemy to her, who had never done her wrong in all her

life? and now she was dead continued her Enmity to her Friends: Told her, she was sent to admonish her to repent, and amend her wayes, then should she be a happy Woman.

This did much run in her mind, and she would often say, O! that *Moderation* were alive again! All the World should see, I did not so much hate her before, as I should now prize and love her.

She would often wish also, that *Eusebius* or *Philotheos*, the Husband and Brother of *Moderation*, were now alive, that she might manifest what respect she bare them, and that in her distress she might ease her mind to them, and receive some comfort from them, which she thought was not possible for her to have, but from the hands of some of *Moderation's* Friends.

Then

Then ſhe began to make enquiry, what able and diſcreet *Divine* there was, to whom ſhe might *unboſom* her ſelf: And was told, there lived not far from her, a choice and prudent Miniſter, named *Agathophilus*, one well experienced in Caſes and perplexities of Conſcience, and one mighty tender in dealing with a troubled Spirit (a chearful and comfortable old Man he was, and a great cheriſher of every Spark of good, were it never ſo little) and for that he had his name given him.

Extremity had never been acquainted with him before, although they lived not far the one from the other (nor indeed with many other *ſtrict* Divines, whom ſhe had looked upon, for the moſt of them, formerly, as a company of *Soure* and *diſcontented* perſons) for him ſhe preſently ſends, and he came immediately, and ſhe at firſt ſight of him was ready, ſomewhat like *Cornelius* to Saint *Peter*, to

riſe

rise off her Couch and fall down upon her knees to him. He asked her how she did? what was her grief? She confessed she had been a grievous sinner, and had much offended; but one thing there was, which she had hitherto concealed, but now she would hide nothing from him; one thing there was, that troubled her more then all the rest; she had been a bitter Enemy to *Moderation*; and now she saw plainly (the Evening of Sickness is the Morning of Light) that she had been much mistaken in her, and feared she had much to answer for her *uncharitableness*; she had alwayes looked upon *Moderation* with an evil eye, as if she had been the vilest Creature alive, and therupon had hated her to the death; but now she was quite and clean of another mind, and did think she was as good a Soul as lived, and the most innocent, and saw that she was a better Christian then her self; wishing, with all her heart, that when she dyed, she might change places with *Moderation*,

tion; and were she now alive again, she would shew her all the love was possible: This and much more she confest, and the Tears gushed out when she mentioned these things; and oft-times would lift up her eyes to Heaven and pray, God forgive me my bitterness against *Moderation*.

And another thing she charged her self withall, which she thought made her more inexcusable, and she said, she had never thought of it till in this her sickness; and that was this; she had been formerly under the hands of cruel *Oppressours*, and could not help her self; and indeed she had had *hard* measure, but it was not from the hands of *Moderation*, nor any of her Friends, who could only pity her, and were troubled to see it; but by other hands as *extreme* as *Extremity* her self: Schollers have a saying, *One extream is most opposite to another*; But then she had promised, and made a solemn Vow, that if ever she should come

come out of her ſufferings, ſhe had learnt to pity ſufferers while ſhe lived, and ſhould never countenance *Violence* again; yet ſince ſhe had been in that good condition ſhe now enjoyed; and *Moderation* ſhe acknowledged had not been backward to contribute her beſt aſſiſtance for hers and the common benefit; ſhe had both forgotten *Moderation*, and her own former Vows and Promiſes: And here ſhe burſt out into Tears afreſh.

Agathophilus ſeeing her in ſuch an Agony, fell to comfort her, yet told her, ſhe had been much to blame for her former *Violence*; but ſeeing ſhe was now ſo true a *Penitent*, and ſo changed in her mind, as ſhe declared, he bad her not fear, her caſe was no wayes *deſperate*; and to confirm her, he told her further, that in his Experience he had met with the like before, and could give her many Scripture *Inſtances*.

He

He would not tell her of *Manaſſes* (he ſaid) and what he had done, yet found mercy, for his Caſe was quite beyond the *Line*, and *Eccentrical* to her Relation ſhe had made.

But he could tell her of divers of no mean Quality, whoſe Names and Stories are no wayes *blemiſhed* by it, that had been *drawn aſide* ſometimes as ſhe had been: As *Darius*, a *Median* King; and *Ahaſuerus*, the *Perſian* Emperour (ſome part of whoſe Story is recorded by a Sacred Pen) whoſe good Natures had been wrought upon, by the *ſollicitation* of ſome miſ-informers, to paſs ſome *Acts*, ſevere enough, againſt ſome of *Moderation's* Anceſtors; yet upon further enquiry and ſatisfaction, gave a check and ſtop to further proceedings, repealing thoſe Acts, and receiving into higheſt favour ſuch as, by miſ-repreſentation, they had been whetted againſt; nor was it ever imputed

imputed to them as a note of *Inconstancy*, that they had rescinded such Acts, but is the brightest *Star* of Glory that shines in their *Story*.

And for your Father, *Saul* the *Second* (said he) of ever blessed Memory, that famous *Saint* and *Martyr*, I need not tell you what the former part of his Story was; somewhat like yours, by your own relation: But he had been outragious when time was, not only hunting *Moderation* out of house and home in her own Corporations, but persecuting her and her followers into *strange Cities*; yet did he not only find mercy, but for his memorable change and Piety, afterwards hath his Name set down among the *first Three*.

He was content to take the Taunt of *Heretick* at the hands of *Tertullus*, and of a *Mad Phanatick* at the hands of *Festus*

Festus afterwards, he was so much altered.

The like, I trust, said he, will befall you, whose former dayes, by your own confession, have been like his, that your last end will be as his also; and if you continue in this good mind, you will hereafter come into the same estate he is possessed of; for which purpose I shall ever pray for you, and, if you please, am now ready to pray with you—— which accordingly he did before they parted.

She was not a little comforted and settled in her mind, after her discourse with *Agathophilus*; and soon after she mended apace and recovered, lived many a day after, and made an happy end.

And to testifie the *reality* of her change (not long after this ill Fit she proved with Child, and when she

ſhe had gone her time ſhe was delivered of a Daughter, and would have her called *Mitigation*, her elder Daughter being dead a little before, whoſe name was *Violence*, and upon her Death-bed ſhe made it her laſt Requeſt, to ſome of *Moderation's* Acquaintance, that her Daughter might be brought up with their Children, and if ſhe lived to be beſtowed in marriage, it might be to one of that Family, which ſhe deſired above any thing in this World, as being verily perſwaded, *God* had a bleſſing in ſtore for that *Family*, then ſhould ſhe dye in peace.

And ſo it came to paſs as ſhe deſired, for *Mitigation* was married to a near Kinſman of *Moderation's*, called *Philallelos*, the loveliеſt Perſon in the World: He was all *Love*, and nothing but Love, and ſo much his name ſignified when it was given him, and he made it good.

And

And now can it not be expressed, what joy this Marriage caused all the Country over; for by this means, those two great Families, of *Extremity* and *Moderation*, were united, which, while at enmity, had divided and distracted all the *Neighbourhood*.

Of the which memorable Sickness, Repentance and Recovery of *Extremity*, and her change, and the Marriage of her Daughter, one made this following Verse, which though a plain and homely one, I thought fit to have inserted.

Extremity *was sick, and hard it is to say,*
In what extremity Extremity *then lay,*
Troubled much in mind about Moderation,
Whom she had pursued with much Indignation.

Extremity *recovers, and a while after*
Into Moderation's *Stock marries her Daughter.*
They being made Friends, the World was well amended:
Mitigation *survives*, Extremity *is ended.*

CHAP.

CHAP. XIV.

Containing a digression of the Author.

I Am not ignorant, that many will look upon all this that hath been said of *Extremities* Sickness, trouble in mind, and Repentance, to be but a Story, no more then *Moderation's* rising again. I shall not go about to impose upon any man a belief of what he dislikes, but leave every one to think what he pleaseth.

Only it is certain, that *Philallelos* and *Mitigation* made a happy match, and many there were that *gave them Joy*, and wisht they might live many

a good day together, and have many good Children between them, and hoped there would be much more Love among all the Neighbours, then there had been for a while before: And, whencesoever it came, it was observed there was a fresh breathing of a Spirit of Love all over the Land, as if serene *Zephirus* had blown away all the former Storms and Clouds, and presented Men with a milder Air to breath in; and the content that most had in their hearts and their hopes, were *legible* in the chearfulness of their *Countenances*. But what the secret causes of this alteration and reconciliation between *Extremity* and *Moderation* were, is too deep a Mystery for *Hesychius Pamphilus* to penetrate. Only I shall relate to you, what were the several Conjectures of several Persons, who would, as they pleased, assign their several apprehensions, which might produce this happy effect.

First,

Fifth; This is not to be concealed, that the *Inhabitants* of *Feliciana* are a people above any in all the World beside, next to the *Word of God*, given much to the observation of *Divine Providences*; and they had taken notice, that after some hard dealing with *Moderation*, many disasters had befallen that Island (which though it were too high presumption to give the reason of, yet is it but piety to take notice of) as the Apparition of some prodigious *Comets*, which amazed the Spectators, and were seen in that Island (whether *one* and the same, or *two*, or *three*) for about six moneths together, followed with a sweeping *Pestilence*, which took away an hundred thousand out of the *Capital* City; and the same *City*, the year following, consumed with *Fire*, for the greatest part of it; and during all this time, a chargeable and doubtful War with potent Neighbours, con-

suming what Lives the Pestilence had spared, and what Treasure had escaped the Fire. *Dreadful* and *amazing Judgments* all.

With the pious sense whereof, many of the Islanders being duly affected, began to reflect upon themselves, as sometimes the *Patriarks* did, in a day of their distress, and said, *Are we not guilty concerning our Brother, because we saw the anguish of his Soul, when he besought us, and we would not hear?*

Others there are, that, next to the Goodness of God, ascribe it principally to the Native and *large-hearted* Clemency and Prudence of the *Prince*; who having observed how patient and silent *Moderation* had been under her Tryals; and moreover, when some unquiet Spirits had been formerly stirring at home; and during the time of that War,

War, that was then afoot with the Neighbours abroad, *Extremity* it ſelf could not find the leaſt *defection* in *Moderation* from her wonted conſtant *Fidelity*. Thereupon the prudent *Prince* ſaid to his people, as formerly another Prince had ſaid to his, concerning the Family of *Jacob*, *Behold, theſe men are quiet and peaceable, let them dwell in the Land, and trade therein; behold, the Land is large enough, let us make Marriages with them, and take their Daughters in marriage with our Sons.*

Others again ſaid, it was no more but this; the good hour was come, wherein God would bring *Moderation* out of her Troubles, as he had done *Joſeph*, who had lyen in diſgrace under ſome foul Accuſations, *till the time that his Word came, the Word of the Lord had tryed him; then the King ſent and looſed him, the Ruler of the peo-*

ple, and let him go free: And the rather, because he had been *informed* by some about him, that he had skill in opening *Divine Revelations*, and might be of great use in preventing a (Spiritual) *Famine.*

Others again, that it had been with the Daughter now, as it was with her Father *Hyperzelotes*, both in his first and last: *Time* and *immediate inspiration* from God, had wrought this blessed change in him; who, after his intemperate zeal spent against *Moderation*, became now her great Friend, Patron and Advocate, and then the most glorious Champion for Truth, Piety and Charity that ever was, and a most Eminent Instrument of good to the *universal* Church; after which, it is observed by a Sacred Pen, *Then had the Churches rest in all* Judea, Samaria *and* Galilee, *and were edified, and, walking in*

the

the fear of the Lord, and in the Comforts of the Holy Ghost, were multiplyed. And in all the Churches, where Tidings came of this blessed change, *They glorified God in him.* The like was now done in all *Felicians.*

Howsoever it was, and whatsoever may be thought the cause, it becomes not *Pamphilus* to determine; but all remembred, what a *Blessed, Peace-making,* and *Great-Uniting-Monarch* of a famous Island, had given for his Motto upon his Coin, *A Domino factum est illud, & est mirabile in oculis nostris*: This was the Lords doing, and it is marvelous in our eyes: who had united Kingdoms, formerly divided, and at enmity; and said, the like had befallen them; and therefore desired God might have the whole *glory* and praise ascribed to him.

Only

Only this is certain, nothing could have been done more to the general satisfaction of the sober sort of Men in the Island, to raise up their hearts in the highest praise of God, and to the greatest measure of thankfulness to so *Gracious* and *Prudent* a Prince, and to the cementing of Christian Love and mutual good Affection all the Island over (only *Disobedience* was much discontented; and looking scornfully out at a Window (as *Michal* once, when all *Israel* were in their highest joy at a great *Festival*) and shook her head:) So that *Israel* of old did not more rejoyce, when the King had brought the *Ark* out of a *private* House into *publick* again, and appointed it a fixed Station; or when the Son of the same King had newly *Dedicated* the holy Temple; it being set down in their sacred Stories, that both these Princes blessed their people, and they were again blessed by their people: And the conclusion of the Story of the latter

latter was this; after his Devotions ended, *He ſent away the people, and they bleſſed the King, and went into their Tents, joyful and glad in heart, for all the goodneſs the Lord had done for David his Servant, and for Iſrael his People.*

CHAP

CHAP. XV.

What became of Disobedience *and her Children, they being quelled and reduced, what a happy World followed, according to an old* Prophecy.

NOw, when we shall have dispatched *Disobedience* out of the way, our work is at an end; we shall therefore tell you what became of her, now there was no other Enemy to be suppressed; And would we could say, she came to the like good end *Extremity* made: But it was never likely.——

She

She was not of like Temper and Spirit as *Extremity* was, ever to be touched with any sense of *Honour* or *Conscience*.

Extremity was of a *Generous* Spirit, and *Noble* Education, and ever bare a true Love to her Country; only too too *passionate*.

Disobedience, on the other side, was of a dogged, surly and unquiet Spirit; nothing could please her, neither could she well tell what she would have, only fretted at the times, and her own private condition.

But now those great Families of *Extremity* and *Moderation* being united and allyed, there was no fear of any considerable disturbance *Disobedience* could make. And to make sure, and timely to prevent any mischief that any of the *Children of Disobedience* could hatch or devise,

deviſe, *Extremity* and *Moderation's* Friends agreed, with their united Forces to fall upon them: And they being within a ſhort time after up in Rebellion, it was the Lot of a Party of *Extremities* Forces to give the firſt charge, who ſcattered the body, and took ſome of the chief Heads, and made them Examples; and *Moderation's*, with their Party, took ſome others: And both agreed, to the terror of the reſt, to ſend them bound to their Father *Abſalom's Oak*, drawn backward in his Chariot by his *Mule*, whom when ſhe carried thither, and had left them ſafe hanging by the head, between *Heaven* and *Earth*, upon a *three-forked* Branch (the *Wood* devoured more that day then the *Sword*) the lightened Beaſt went away from under them, leaving them hanging.

Some of the reſt that were taken ſtragling, were made to go on Pilgrimage

grimage a foot to the *Oak of Reformation*, a Tree which had formerly done good ſervice on like occaſion in the dayes of their fore-fathers: And becauſe this Tree was ſomewhat higher then the former, they were fain to climb, or elſe to be lifted up to it, and preſently after, the kind Earth, to rid the World of them, *opened*, and they *were ſwallowed up with the Congregation of Abiram.*

The Heads being taken off thus, the reſt ſubmitted, and fell to hard Labour; all ſave a few deſperate ones, who ſeeing they could do no *more good* on it (others call it *miſchief* and wickedneſs) fled the Iſland: Only ſome (too many of them too) of the latter brood of *Diſobedience*, the *Hectors* and *Tories*, the Drunkards, Whoremongers, and other vicious perſons, remained ſculking in Corners, and harboured in wicked houſes, whom it

it is hoped, the good and wholesome *Laws* of the Island (for there are no better any where) and *due execution* of them, may, in time, reduce from the evil wayes of their Mother *Disobedience*; then no Nation in the World more happy, and may well be called *Felicissima*, or *Elisiana* for ever.

But already all Storms were scattered, and an happy Calm followed, and there seemed to be a new World: The *Island* was settled, Armies disbanded, every Man sate under his own *Vine and Fig-tree*, *eating, drinking and making merry*; as in the *older* World, or in the *Halcyon* and *Golden* dayes of *Solomon's* Reign, rejoycing, that *Mercy* and *Truth*, *Righteousness* and *Peace*, *Extremity* and *Moderation*, had kissed each other: And the Primitive times did seem to be returned, wherein they did *eat their meat with gladness and singleness of heart*, *praising*

praiſing God, and having favour with all the people, and the Lord added to his Church dayly ſuch as ſhould be ſaved. And all good Men prayed, long may *Extremity* and *Moderation* be friends, or rather, no more *Extremity*, but alwayes *Moderation*.

And then many could remember, there had been an old *Prophecy*, which their Fathers had told them (foretold many a day agone by a holy Man) which was now fulfilled, and was to this effect.

Moderation *ſhall Revive*, Extremity *ſhall Ceaſe*,
Diſobedience *ſtoop to Reaſon*,
All end in Peace.

The Envy of *Ephraim* ſhall ceaſe; *Ephraim* ſhall not envy *Judah*, nor *Judah* vex *Ephraim*.

Te Duce, ſiqua manent ſceleris veſtigia noſtri,
Irrita perpetua ſolvent formidine terras. Virgil.

Glory to God in the higheſt, on Earth Peace, and good will amongſt Men.

Mode-

Moderations *Receipt*,

(taught her by her

Aunt Experience;)

Soveraign to cure any Diſtempers in the Church, eſpecially inward in the Bowels; as alſo of excellent vertue againſt a Rupture.

BLeſt Soul! ſhe taught
how to ſecure
The Church. 'Twill do,
if put in ure.

Moderation's

A *Pound* of *Piety* ſhe
ſingles,
As much of *Charity* then
mingles:
Zeal bruis'd with *Know-*
ledge next ſhe takes,
(Two *Pugils* a rare
Compound makes)
Then tops of *Prudence*,
and the *Pith*
Of *Elder* Faith, *Stale*
Truth, therewith

Receipt.

A good handful of *Humility*,
Some mild *Forbearance*,
Unity
In Matters *Mayn*; Opinions *New*,
Leaves, Roots and Stalks away ſhe threw;
And to make ſure it ſhall Digeſt,
Loyalty ſweetens all the reſt.

THE Outlandiſh Names IN THIS DISCOURSE ENGLISHED.

ABaddon, *and* Apollyon, *Names given in Scripture to Satan, ſignifie a Deſtroyer.*

Names

Agathophilus, a *Lover of Goodneſs or good Men.*

Anaideia, *Impudence.*

Aſotos, *a Prodigal or Riotous perſon.*

Avernus, *a Lake put for Hell.*

Blandula, *a fair ſpoken Woman, or a Flatterer.*

Ben-hagios, *an holy Son.*

Bar-

Engliſhed.

Bar-Jonah, *the Son of the Dove.*

Crapula, *Drunkenneſs, or Exceſs.*

Circe, *a Witch, whoſe Cups turned men into Swine.*

Donna Olympia, *a Roman Lady, who lately managed all Affairs for the Pope, at the Court at* Rome.

Donna

Donna Spatuloſa, *a laſcivious Lady.*

Doloſus, *Subtle, or Crafty.*

Eulaleia, *a well-ſpoken Woman.*

Eudorla, *Comelineſs, or making a fair ſhew.*

Eupolemus, *a good Warriour.*

Euſebius, *a Godly perſon.*

Eutra-

Engliſhed.

Eutrapeleia, *Feſting, or Merriment.*

Feliciana, *an happy Iſland.*

Gelaſius, *one given to Laughter.*

Hyperphiladelphotus, *one exceeding loving to the Brethren.*

Hyperzelotes; *exceſſively Zealous.*

Miſo-

Miſoponos, *one that hates labour and pains.*

Phantaſia, *Pomp, or Gallantry.*

Philautos, *one that loves himſelf.*

Philallelos, *one that loveth others.*

Philedonos, *a lover of pleaſure.*

Philodemus, *a lover of the people.*

Philo-

Engliſhed.

Philodike, *a lover of Juſtice.*

Philotheos, *a lover of God.*

Porne, *a Harlot.*

Probation, *Tryal.*

Temerarius, *Raſh, or venturous.*

FINIS.